-It is not so

exactly, the is but one titudes, the begin at the ard, and the ic and antarcbeen able to who have atelds of ice.

ans, by whose

the size of rth, according 2,595 square

est maps, the , 160,522,026

hat not more bited. ere might be

on the earth

are not more

millions: of

,000,000

,000,000

0,000,000

rth is inhabit.

en, or there.

make a gen-

that space of

lie : therefore

0,000,000

86,400

3,600

with this cal-

great every

possible that

ll increase the

er I ought se.

d into a bound-

r has elapsed,

will follow

to think often

of the earth, it

hen compared

in the expanse

e universe, the

nd when com-

earth! how in-

greatness ap-inhabitants are

cket, or as the

e sun-beams.-

ousands of mil-

th! What am

ensible, infinite

aint, that meet-

esting than we

to be. This

moment one

60

unts

NUMBER 32.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE,"

PUBLISHED EVERY WEDNESDAY, UNDER THE PATRONAGE OF THE NEW-ENGLAND CONFERENCE OF THE METHODIST EPISCOPAL CHURCH

BOSTON, WEDNESAY, AUGUST 4 1824.

ZION'S HERALD: MOORE & PROWSE,

Vo. 72, MARKET-STREET.....BOSTON. [Entrance two doors from Court-street.]

Edited by BARBER BADGER, to whom Communications, [postage paid] may be ad-

TERMS.—TWO DOLLARS and 50 CENTS per year. \$1,25 to be paid on receiving the first number of the volume, (or the first number after subscribing,) and \$1,25 at the end of six months thereafter.

All the Preachers in the Methodist connexare authorized and requested to act as Agents obtaining subscribers and receiving payment. Agents are allowed every eleventh copy.

METHODIST EPISCOPAL CHURCH.

From the Methodist Magazine. GENERAL CONFERENCE OF 1824.

May 1st, 1824, the FOURTH DELEGATED GEN-ERAL CONFERENCE OF THE METHODIST EPISCOPAL CHUNCH, convened in the city of Baltimore:—
present Bishops M'Kendree, George and Roberts, and one hundred and twenty-nine Delegates: from the New-York Annual Conference, sixeen-New-England do. fourteen-Genesee do. ourteen, (two absent) Ohio do. thirteen-Kentucky do. eight (three absent)—Missouri do. nve—Tennessee do. nine—Mississippi do. three -South Carolina do. eleven-Virginia do nine-Baltimore do. fourteen-Philadelphia do. thir-The duties of the Chair, in consequence of the indisposition of Bishop M-Kendree, devolved principally upon Bishops George and

Notwithstanding the conflicting opinions on some points of our ecclesiastical polity, which were entertained by the several delegates, and the diversity of views and sentiments in relation to the expediency of certain measures, which must necessarily prevail among so large a body of men, collected as they were from the different sections of our widely extended continent, in which local views and prejudices must exert considerable influence; much of Christian feeling was evinced in the various discussions, and the important transactions of the Conference were conducted with order and decorum; and we humbly trust, that the labors of this Conference will be rendered a blessing to the Church, by harmonizing the body, and giving an enlargement of the work of God among us.

The few alterations made in some of the regulations of the discipline, may be known by an inspection of a revised edition of it, shortly to be published. Two additional Bishops, the Rev. Messrs. Joshua Soule and Elijah Hedding, were elected and consecrated.

Among other things which tended to make this Conference interesting, was the presence of the Rev. Richard Reece, late President of the Wesleyan Methodist Conference, and a representative from that to this Conference, and his whom have endeared themselves to their American brethren, by the urbanity of their manners, the truly christian spirit which they evinced on all occasions, as well as by the gravity and dignity of their ministerial deportment. May they long live to enjoy the fruit of their labors of love among us, and continue to adorn that ministry with which they are more immediately

connected. This interchange of delegates from one Conference to the other, so happily begun in 1820, after a partial suspension of a direct intercourse by the pastoral visits of the late Dr. Coke, is hailed as the commencement of a more intimate and permanent union between the two bodies of Methodists, and as being productive of the happiest results to both, not only in keeping up that reciprocal attachment which has hitherto characterized them, but in giving a more vigorous, as well as united and diffusive spread to those doctrines of Christ by which they have ever been distinguished. This is anticipated, not only from the deputation itself, but more especialy from the spirit and manner in which it is confucted. May success attend our elder brethren on the other side of the Atlantic, in all their efforts to spread the Redeemer's glory, and may ve, on this side, be permitted to imitate their noble and godlike example, in extending the truth "from pole to pole," until, by our Missionary enterprizes, we may meet on some favored spot between the eastern and western continents, and witness the complete triumph of

redeeming love around the terraqueous globe.
On the introduction of Messrs. Reece and Hanand into the Conference, Mr. Reece presented the following communication :--

To the General Conference of the Methodist Epis copal Church, assembled at Baltimore, in the United States of America.

Dear Brethren, The time has arrived which calls us, in pursuance of a resolution unanimously passed in the Conference of 1820, held in Liverpool, to commission a deputation from our body, to attend your ensuing General Conference, to convey to you the sentiments of our fraternal regard, and affectionate attachment, and to reciprocate that

teemed ministers, the Rev. John Emory.

The increased interest in your spiritual welfare, which the establishment of this mode of your brotherly affection. We earnestly pray direct and official communication between the two great bodies of Methodists has naturally excited in us, and, reciprocally, we believe, in you, is to us the first proof of its beneficial tendency, and a cheering indication of its future advantages. For why should the ocean entirely sever the branches of the same family, or dis tance of place, and distinct scenes of labor, wholly prevent that interchange of the sympathies of a special spiritual relationship which cannot but be felt by those who, under God, owe their origin to the labors of the same Apostolic man; bear testimony to the same great truths before the world-and whose efforts to spread the savour of the knowledge of Christ, on our part through the British empire, and on your's through the population of those rising states, which have derived their language, their science, and their protestantism from the same common source—Almighty God has deigned so abundantly to bless?

We received with heartfelt joy the messenger of your churches, the Rev. John Emory, bearing the grateful news of the progress of the work of God in your societies, and were refreshed by the expressions of your charity. We now commit the same charge to the faithful and beloved brethren whom we have appointed to salute you in the Lord, that nothing may be wanting on our part, to strengthen the bond of brotherly love, and to call forth mutual and united prayers for each others welfare by a mutual knowledge of each others state.

We are on the point of closing the sittings of the present Conference, in which the perfect harmony of the brethren assembled has afforded matter for the most devout and grateful acknowledgments to God; both as it is the indication and the result of that entire affection and unity which exists among our societies throughout the United Kingdom. Through the mercy of God, we have rest on every side—the discipline we received from our venerable founder is still enforced with unabated zeal, and under a conviction of its agreement with the word of God cheerfully observed; the value of those apostolic doctrines which distinguish us in the old and new world was never, we believe, more powerfully felt among us, and never were they with greater fidelity exhibited in our public ministry; and, as a crowning blessing, numbers are yearly added to us and to the Lord, and the light and influence of the gospel is yearly extending, by the divine blessing upon the labors of the brethren, into the still dark and uncultivated parts of our beloved country. " Not unto us O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake."

You will also, dear brethren, partake of our joy in the success with which it has pleased God, to attend the labors of our brethren in our different foreign missions.

The leading particulars of their state and prospects you will have learned from our Magazine and Annual Reports, and it will therefore suffice to state, that, in this department of the work companion, the Rev. John Hannah; both of of God committed to our charge, upwards of one hundred and fifty of our preachers are employed; and that the zear and liberatity with which our people and the friends of religion generally co-operate with us in this hallowed work, answer to every call, and seem only roused to greater activity and enlargement, as the sad condition of the pagan world is by new developments, displayed before them. In the formation of regular Missionary Societies in your church, to promote the universal establishment of the kingdom of your adorable Saviour, and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God," we have greatly rejoiced; and in those encouraging dawnings o large success among the aboriginal tribes of your native continent, which have cheered the early efforts of those devoted men whom you have or dained to this blessed service. In addition to the doctrines in which we have been instructed, God has in his mercy given to us, as Methodists, a discipline adapted in a very special manner to missionary operations, to build up and establish infant religious societies among heathens, and to call forth in every place a supply of laborers for extending the work, and enlarging the cultivated field into the untilled and neglected wilderness. In the spirit of our great founder under God, who regarded the whole world as his parish, let the Methodists of Great-Britain and America regard the whole world as the field of their Evangelical labors; and mindful of this our high vocation, let us enter in at every open door, trusting in God to dispose the hearts of our people to provide the means necessary to carry our sacred enterprizes into effect; striving to-

> volved in the ignorance and misery of pagan idolatry, and sitting in darkness and the shadow More fully to declare unto you our state, and to be witnesses of "the grace of God in you," we have appointed and hereby do accredit as

> gether in our prayers that from us the word of

the Lord may "sound forth to nations and king-doms of men, of all colors and climates, now in-

sound forth to nations and king-

kind and friendly office, which, on your part, | Rev. John Hannah, one of our respected junior was performed by the visit of one of your es-Beloved in the Lord and approved in Christ, we commit them to the grace of God, and to that your approaching assembly may be under the special guidance and benediction of our common Head, and that all your deliberations may issue in the lasting union and presperity of your numerous, and widely extended societies; that you may increase in faith and love; and that your labors may year after your continue to enlarge and establish in the Western World the kingdom of our Lord and Saviour Jesus Christ-" to whom be glory in the church throughout all ages, world without end. Amen."
Signed in behalf of the Conference,

H. MOORE, President. Shaffield, August 11th, 1823.

The above having been read by the Secretary, Mr. Reece rose, and addressed the Conference in the following words:-

MR. PRESIDENT,

The paper which has just been read is an expression of the sentiments avowed by the British Conference-and in which I heartily concur; sentiments of affectionate concern for the prosperity and advantage of our brethren on this side of the Atlantic. It afforded us much satisfaction to receive from you, by your excellent deputy, the Rev. John Emory, an overture to more frequent intercourse and closer fellowship of brotherly love. Wesleyan-Methodism is one every where—one in its doctrines, its dischline, its usages. We believe it to be the purest, simplest, most efficient form of Christianity that the world has known since the primitive days. Doubtless, it is that which has had the sanction of Almighty God, in its rapid and ex-tended success, beyond any other in modern times. It commenced, nearly a century ago, in the mother country, in one of her universities, with a few young men, "chosen vessels, meet for the Master's use." Then, it was the "cloud little as a human hand:"-now it has spread widely, and is still spreading over both hemispheres, while its fertilizing showers are descending upon Europe, America, Africa and Asia, producing fruit wherever they fall—the fruit of knowledge and holiness. Methodism is our common property. We are alike interested in its preservation and diffusion. It is a sacred trust committed to us. It is a heavenly treasure which we have to dispense for the benefit of man. Its spirit is not sectarian, but catholic, and embraces Christians of every denomination, who hold the essential truths of the gospel, and "love our Lord Jesus Christ in sincerity." Your brethren in England were never more concerned to preach its distinguishing doctrines of justification by faith, the direct witness of the Spirit in the hearts of believers, and salvation from all sin in this life, with simplicity, fidelity, and zeal, than at present; never more concerned to enforce its discipline with firmness and love, and to "train up" a people in the " nurture and and admonition of the Lord;" never more careful that it do not deteriorate in their hands, but that it be transmitted, pure and entire, to "faithful men," who shall succeed to their labors: for which purpose they are anxious in their instruction and strict in their examination of the rising race of preachers, that these may be sound in the faith, and lovers of our discipline. Many of them are all we can hope, young men whose "profiting" has "appeared unto all," and to

iety, believing that they will "obtain mercy of the Lord to be faithful." The result of this care and pains to preserve a pure and effective ministry, has been, and is seen in the blessing of God upon our labors, in an extension of his work through every part of our country, where "great and effectual doors" are opening into new places, and the Lord is " adding to his church daily such as are saved." The mem bers of our Society are also improving in personal holiness, and zeal for good works. They are more ready to concur with us in spreading the gospel abroad among heathen nations, as well as in tightening the "cords" of our discipline at home. On the whole, our prospects were nev-er more bright, nor had we ever more reason

whom we can commit the deposit, without anx-

to be encouraged.

My opportunities of intercourse with you since my arrival in this country, together with the satisfaction I have had in attending two of your Annual Conferences, where I met with many of my American brethren, render this one of the most interesting periods of my life. I have witnessed the disinterested and laborious zeal which distinguishes your conduct and character. 1 have seen the fruit of your labors in the excellent societies in New-York, Boston, Philadelphia, Winchester, and this city. The doctrines and discipline of Methodism, when rightly applied, do, under the blessing of God, produce a scriptural conversion, and form the genuine Christian character every where; and either at home or abroad, I find that a Methodist, who lives according to his profession, is a "fellow-heir" of the same "grace of life." My prayer is, in accordance with the prayers of the body to be witnesses of "the grace of God in you," whom I represent, that you may go on and proswe have appointed and hereby do accredit as our representative to your approaching General Conference, the Rev. Richard Reece, late president of our Conference, and have requested the class of its interesting population; and that the

name of the Lord Jesus Christ may be every | Report, which was accepted :where glorified in his disciples. Amen.

The rules for the government of the Conference being adopted, the Bishops made the following communication :-

To the Delegates of the several Annual Conferences of the Methodist Episcopal Church, in General Conference assembled.

DEAR BRETHREN, We have thought it advisable, at the opening of this General Conference, to communicate to you our views in relation to some of the sub-

jects which will properly come before you.-Assembled as you are from various parts of the continent, and having been associated with societies of people not entirely the same in man-ners and customs, it cannot rationally be expected that your views on every subject should be uniformly the same. But after candidly considering and discussing such points of interest to the church as may require your attention and decision, we trust you will be able to unite in such measures, as shall best serve for the prosperity of our Zion and the glory of God.

During the last four years, we have not been favored with extraordinary revivals of religion, yet the work of God has gradually advanced, and we have had constant accessions to the church, both of ministers and members, as well as an increase of circuits and districts. On the whole, we are happy to say, that amidst all our difficulties and obstructions, our prospects are encouraging, and we are permitted to hope, that the great Head of the church will prosper our way and crown our labors with abundant

Your superintendents have endeavored to do what was in their power, towards supplying the Annual Conferences with their official services, and have in most instances succeeded; but owing to a failure of health in some of ...em, and to other uncontrolable circumstances, two cases have occurred in which the Conferences were uuder the necessity of providing for themselves. And as the present health of your superintendents is more likely to decline than increase, while their labor will become every year more extensive, the subjects of administration, and the propriety of increasing the number of superin-tendents, will claim your early attention.

In the progress of the work, new doors have been opened for the spread of the gospel, the borders of our Zion have been enlarged, and the number of circuits and districts so increased as to render it necessary that there should be some alterations in the form of the Annual Conferences. The way seems to be prepared for dividing some in order to form new ones, and for making some changes in the boundaries of others, so as to render them more convenient.

On the subject of Church government, some of our friends have entered into various speculations, and it seems probable that memorials will be laid before you, both from local preachers and private members. In order to give full satisfaction, as far as possible, on this point, it may be expedient to appoint a committee of address, to prepare circulars in answer to such memorials as may be presented.

Conferences, it must not be forgotten, that a part of our charge lies in Canada, beyond the limits of the United States. The situation of our brethren in that remote part of the country, seems to present to view a subject distinct in itself; and the most judicious measures to secure their prosperity and welfare, will claim the exercise of your united counsel and wisdom.

The book concern, considered in a moral and ecuniary point of view, is an important establishment in our church, and will be, if proper exertions should be made in the circulation of books, not only a source of relief and support to our itinerant ministry, but a most effectual me-dium of conveying light and knowledge to the thousands among whom we labor, and perhaps to multifudes who do not attend our preaching. If any improvement can be made in its present plan of operation, so as to render it more extensively useful than it now is, it is desirable that it should be done.

In the course of your deliberations, the Local

District Conference, the financing system, and the proper instruction and education of children, may require some attention; as well as several other subjects not necessary now to mention.

The importance of supporting the plan of an itinerent ministry, and of maintaining union among ourselves, cannot have escaped your recollection. They are subjects involving the vital interests of the church, and our prayer is, that the wisdom of the Most High may guide us in such a course as shall be favorable both to the one and to the other.

ENOCH GEORGE. R. R. ROBERTS. W. M'KENDREE.

Baltimore, May, 1824.

The several subjects embraced in this com munication were referred to committees, and reported on in their order, some of which will

Extracts from Reports of Committees, which were

Resolved by the delegates of the several Annual Conferences in General Conference assem-

1. That it is inexpedient to recommend a Laydelegation.

2. Resolved, &c. That the following circular be sent in reply to the petitioners, memorial-

Beloved Brethren,
Several memorials have been brought up
to the General Conference, proposing to change the present order of the church government .-By one or more of these it is proposed, " to admit into the Annual Conferences, a lay-delegate from each circuit and station; and into the General Conference, an equal delegation of minis-ters and lay members:" or, " to admit a repre-sentation of local preachers and lay members into the General Conference; to be so apportioned with the itinerant ministry as to secure an equilibrium of influence in that body:" or, "that the General Conference call a convention, to consist of representatives from each Annual Conference, and an equal number of repre-sentatives chosen by the members of each circuit or station, to form a constitution which shall be binding upon each member of our church?" or, "that a representation of the local preachers and the membership be introduced into the General Conference," either by electing dele-gates separately, or that the membership be represented by the local ministry, they being elected by the united suffrage of the local preachers and lay members.

To these memorials, as well as to others, praying the continuance of our government in its present form, we have given an attentive hearing in full Conference; and after much reflec-

tion, we reply;
We are glad to be assured that there exists but one opinion among all our brethren, respecting the importance of our itinerant ministry; and that they who desire a change, whether of the form of the General Conference alone, or of the Annual Conferences also, are moved to solicit its rather by their zeal to support the itinerance than for want of attachment to it. They would relieve the preachers of the delicacy of fixing the amount of their own salaries; and as in this matter they could act more independently, so

they would also provide more liberally. We respectfully acknowledge the candor of brethren, who, although they intimate that it is unseemly for the preachers to determine their own salaries, yet do not pretend that their allowance is excessive, nor that they claim a right to demand it. It is true that the deficiency of quarterage is so general, in such large propor-tions, that the Conference collections, and the dividends from the Book Concern and Chartered Fund have never been sufficient to supply it: and indeed, the Conference Stewards usually settle with the preachers, at a discount of from thirty to sixty per cent.

But we presume that these facts have been renerally known; so that whatever injury may be sustained from the scantiness of our support is attributable not to the improvidence of the rule which limits the amount, but to some other cause; and whatever that cause may be, we at least have no information that the people refuse to contribute, because they are not represented .-Indeed it would grieve us to know this: for even though they should refuse to acknowle us as their representatives in the General Conference, they cannot do less for the love of Christ, than they would oblige themselves to do

out of love for authority.

We rejoice to know that the proposed change is not contemplated as a remedy for evils which now exist in some infraction of the rights and privileges of the people, as defined to them by the form of discipline; but that it is offered, either in anticipation of the possible existence of such evils, or else, on a supposition of abstract rights, which in the opinion of some, should form

The rights and privileges of our Brethren, as members of the Methodist Episcopal Church, we hold most sacred. We are unconscious of having infringed them in any instance; nor would we do so. The limitations and restrictions, which describe the extent of our authority in General Conference, and beyond which we have never acted, vindicate our sincerity in this assertion -By those 'restrictions,' it is put out of the pow-er of the General Conference 'to revoke, alter or change our articles of religion; er to revoke or change the general rules, or 'to do away the privileges of our members of trial before the The general rules and the articles of religion, form to every member of our Church distinctively, a constitution, by which, as Methodists and as Christians, ye do well to be governed; and we, assembled together to make rules and regulations for the Christians and the second of the contraction of the characteristic and the second of the tions for the Church, most cheerfully acknow-

tions for the Church, most cheerfully acknowledge that the restrictions above mentioned, are
as solemnly binding upon us as the general rules
are upon both us and you individually.

These restrictions are to you the guarantee
of your "rights and privileges;" and while we
shall be governed by these as such, we will also regard them as the pledge of your confidence

But if by "rights and privileges," it is inten-The committee to whom were referred, petitions, memorials, &c. presented the following

the effects of a part of the comous meetings of ndance on those these meetings heered, without prepare their yer, to receive Disappointment and is generally s who officiate e the eloquence

ways arrest the

ied by worldly

ression on hearts ssity of its own se. A self-exisradiction and an of quantity beabsolute necesdiction in terms

IENCE. owledged on his red a woman in of her harvest at he had killed Markinch, and r. The body of lered, was actuince. When his ied with the contold the neighparitions of the and taken, were s bed.

rs of a miserable, consideration only and close his eyes. John Bunyan, afgreat acceptance, he attendance and

r. Owen.

could ait and hear

This removes

he replied, "May bases the tinker's adly relinquish all thing is wrong, we han in ourselves:" re has been repre-

g manner. Every or two bags with er behind him; in others; into tha he never sees his others always be-

empty. ake a poor man in enly things, who the richest and

if we do not comprehend such privileges. With Extract from the Report of the Committee on Misour brethren every where, we rejoice that the institutions of our happy country, are admirably calculated to secure the best ends of civil govcalculated to secure the best ends of civil government. With their rights, as citizens of these United States, the Church disclaims all interference; but, that it should be inferred from these, what are your rights as Methodists, seems to us what are your rights as Methodists, seems to us which it has pleased Him to own our efforts.

"We began feeble, but God has strengthened" be made the criterion of your rights as citizens. We believe the proposed change to be inex-

1. Because it would create a distinction of interests between the itinerancy and the member-

2. Because it presupposes that, either the authority of the General Conference "to make rules and regulations," for the Church, or the manner in which this authority has been exercised, is displeasing to the Church, or the manner in which this authority has been exercised, is displeasing to the Church; the reverse of which we believe to be true.

3. Because it would involve a tedious procedure, inconvenient in itself, and calculated to ag-

itate the Church to her injury.

4. Because it would give to those districts

which are conveniently situated, and could therefore secure the attendance of their delegates, an undue influence in the government of the

With respect to lesser matters, mentioned in the memorials; we respectfully refer you to the revised copy of the discipline forthwith to be

Signed by order of General Conference.
WILLIAM M'KENDREE. ENOCH GEORGE. ROBERT R. ROBERTS. Baltimore, May 25, 1824.

Extract from the Report of the Committee on Ed-

" In considering this subject, your committee have been happy in believing that no arguments were necessary to impress this Conference with a sense of its importance. The cultivation of the human mind, with a view to prepare it for the full exercise of its powers, and thereby to render it capable of answering the noble pur-poses of its creation, may be reckoned among the hirst and greatest objects of a civilized commun The nature of this work is such, that it requires an early commencement, and hence, in every enlightened nation, the education of children has been deemed necessary to the well-being of Societies, as well as individuals; and Christian people have held it among their most sacred duties. In the early establishment of institutions as a Christian denomination, it was recommended to our people, made the duty of our ministers, and the fruit of it already realized sufficiently shows its utility. "Your committee, nevertheless, are full

impressed with the unpleasant fact, that this subject, so intimately connected with the vital interests of our Church, and with the salvation of so many thousands of souls, has been, and is at this moment, much neglected. While we are happy in believing that in many duties and labors we have done much more than several other denominations, we think it must be admitted that in the instruction of children some of them have exceeded us. And unless effectual measures can be adopted for securing proper attention to the rising generation under our care, we may anticipate unhappy consequences. The children of our hearers, and especially those of our Church members who have received baptism at our hands, may be considered as standing in a relation to us, different from that of children in general and fully entitled to all the attention from us, which their age and situation require. If properly taught and educated, they will be prepared to become valuable members of our Societies, and heirs of salvation. But if neglected, we may expect them to become ves- ty to draw on the Treasurer of the Society, in sels of wrath, fitted to destruction. "On the subject of schools and seminaries of

learning, your Committee have obtained all the of the Missionary Society of the Methodist Epis-Information their limited time and means would copal Church, be, and hereby is, so amended as allow; and are of opinion that in this also we are to read as follows, viz: In 1820, a resolution passed the General Conference, recommending that each Annual Conference should establish a Classical Seminary within its own boundaries, and under its own regulations. Three or four Seminaries have been established in conformity to this resolution, some of which are in successful operation, and it is, in the opinion of your Committee, de sirable that such an institution should flourish under the patronage of each Annual Conference in the Union

"Our Church contains multitudes of young men, not called to the ministry, who are qualified to teach, and many of whom would be more useful in such employment than they can be in any other. If these, as well as some of our locar preachers, were made sensible of the good they might do our Church, even as teachers of schools, it is believed there would be no difficulty in supplying numerous schools of our country with teachers who would be in favor of the doctrine and discipline of our Church.

"In closing these remarks your Committee beg leave to offer for the consideration of this Conference, the following resolutions, viz :-

" 1. That as far as practicable it shall be the duty of every preacher of a circuit or station, to obtain the names of the children belonging to his congregations, to form them into classes, for the purpose of giving them religious instruction. to instruct them regularly himself, as much as his other daties will allow; to appoint a suitable leader for each class, who shall instruct them in his absence, and leave his successor a correct account of each class thus formed, with the name

of the leader.

"2. That we approve of the resolution passed in the General Conference of 1820, on the subject of Seminaries of Learning, and hereby recommend that each Annual Conference not having a Seminary of Learning, use its utmost exertions to effect such an establishment.

4 3. That it shall be the duty of every travelling preacher in our Church, to keep in mind the importance of having suitable teachers employ-ed in the instruction of the youth of our country, and to use his influence to introduce teach ers into schools, whose learning, piety, and re-ligious tenets, are such as we could recom-

"The Committee view with pleasure, the success attending our Missionary exertions for the last four years; and think that we are foud-

We began fearful, but God has encouraged and assured us. So limited was our knowledge. and so numerous the claims upon our benevo lence, that we scarcely knew to what particular point to direct our first attention. God, however, we humbly trust, has given a direction to our labors which has been highly important and beneficial, not only on account of immediate effects, but because a great and effectual door has been opened for the further prosecution of our Misnary plans.

"By avoiding that prodigality of expenditure so evidently seen in some, and that partiality of appropriation so manifest in others; and by observing economy and prudence in the manage ment of our Missionary affairs, we cannot fail, under the continued blessing of God, to succeed in the great work of evangelizing even the bar-

barous nations around us. "While an eye to economy is had in the ap propriation of the funds of the Institution, you Committee are of opinion, that the Missious a mong our Indians ought to be prosecuted with increased vigor, laying a proper foundation for facilitating their future conversion in the education of their children: and that, for every Missionary station, men should be selected as Mis- July, have been received, and are ready for sionaries, of hardy constitutions, of enterprizing spirit, able and willing to labor, to sacrifice all for God and His cause.

"But, in the midst of all these labors abroad. we should not forget that much remains to be done within the bounds of our respective Con-ferences. While Zion is lengthening her cords and enlarging her borders, she ought also to strengthen her stakes; otherwise her enlargements will be her weakness. Let all the intervening sections of our country not enclosed in our fields of labor, be examined, and, if Providence open the way, be occupied. Let missionaries be appointed, whose duty it shall be, not to wander over a whole Conference, nor to preach generally, if at all, in old societies made ready to their hands, except in places where societies are very small; but to fix upon certain places still in the enemy's hands, and where there is rational ground of success, and then by siege or assault as the case may require, carry, in the name of the Lord, the strong holds of prejudice and sin. When this is done let it be taken into Methodism, in the very beginning of our religious a regular circuit, and the missionary be at liberty to pursue a similar course in other places .-In this way, if we are steady and frithful to our purpose, we shall be enabled, by the Divine biesing, ultimately to establish ourselves in all the sections of our country until the power of our doctrine and the purity of our discipline shall renovate every part.

"Your Committee take the liberty further to state, that, in their opinion, an open and candid statement of the condition of the Missions will be profitable, not only as it will convince the public that we mean to act in good faith, but because the information so communicated from time to time, will gladden the hearts of thousands who have contributed, or may by this means be induced to contribute, to this benevolent object." The following resolutions were submitted by

the Committee and adopted by the Conference. 1. "It shall be the duty of each Annual Conference, where Missionaries are to be employed, to appoint a Committee, whose duty it shall be, in conjunction with the President of the Conference, to determine on the amount which may (agreeably to the regulations of discipline) from quarterly instalments in behalf of the Missions. 2. " That the 13th Article of the Constitution

"Article 13. The Treasurer of this Society under the direction of the Board of Managers, shall give information to the Bishops annually, or oftener, if the Board judge it expedient, of the state of the funds, and of the amount for which drafts may be made thereon, for the Missionary purposes contemplated by this Constitution; agreeably to which information, the Bishop shall have authority to draw on the Treasurer for any sum or sums within the amount at their disposal, which the Missionary Committee of the Annual Conferences, respectively, shall judge necessary to the support of their Missionarie and of the Mission schools under their care .-Provided always, that the sums so allowed for the support of a Missionary shall not exceed the usual allowance for other itinerant preachers; and that the Bishops shall promptly notify the Treasurer of all drafts which shall have been granted and payments made under this article, And provided further, that quarterly communi-cations shall be made by the Missionaries to the Corresponding Secretary of the Board of Managers, giving information of the state and pros ects of the several missions in which they shall e employed; and that no one shall be acknowledged a Missionary, or receive support out of the funds of this Society, who has not some definite field assigned to him, separately from the usual division of our work into districts and circuits; or who could not be an effective laborer on a circuit."

A plan has been suggested in the Sabbath School Visitant for "A Monthly Concert," for Sabbath Schools, of a similar nature with those so universally established for missions. The writer warmly recommends the subject to the attention of Christians; and mentions the second Monday in every month as a suitable time for the meetings to be held. Any thing that would excite a more lively interest upon the subject of Sabbath Schools, we have no doubt would be useful, and perhaps such a plan may conduce to more union both of heart and effort, on a subject second in importance only to Mis-

Zion's Werald.

BOSTON: WEDNESDAY, AUGUST 4.

WHEREAS, the New-England Conference, at its last session, appointed Messrs, Solomon Sias, George Pickering, Edward Hyde, Isaac Bonney, ful appeals, he solicited a contribution to aid them in building a house for public worship. I Young, a committee to manage the concerns of have not heard the amount of the sum collect-Zion's Heratd, in behalf of said Conference.

Therefore, the aforesaid committee are requested to meet in Boston, at No. 15, Friendstreet, at 9 o'clock, A. M. on Wednesday the 8th of September next, to transact such business as the interest of the concern may require.

SOLOMON SIAS, Chairman.

Boston, July 8th, 1824.

As many of the Preachers have changed their places of residence since the last Conference, in consequence of their appointment to other circuits and stations-those who act as agents or are subscribers for this paper, are requested to give the editor notice of their remo-

The 22d and 23d numbers of Benson's Commentary, and the Methodist Magazine for subscribers at No. 15, Friend-street, Boston.

Eleven hundred and fifty dollars have been conected in the churches in Boston for the relief of the sufferers by the late fire in Newcastie. Delaware.

The Treasurer of the Missionary Society of the Methodist Episcopai Church, acknowledges the receipt of 5800,52 since the first of May

Camp-meeting Appointment. We are requested to give notice that a Campneeting will be held in Ashlord, (Eastford Society) Con. commencing September 1st.

[COMMUNICATED.]

B. Is it best to attend Camp-meeting? I think not.

Bul why ?

Because there is too much confusion. Have you ever been to see ?

No, but I have heard much about them.

You had better see and judge for your-I think it is not a place of confusion .-Confusion signifies, without order; but it is not so at camp-meeting. Seats are made in order for the people, and a stand for the ministers; the tents are made in order, and pitched around in order; there are, also, regular times for meals, and for sleep, and regular committees appointed to keep lights burning through the night, and to see that no irregular persons remain on the ground. Good order also is kept to say who shall preach, and when; and when there shall be prayer-meetings instead of preach-

Confusion, also signifies something unseaso able, or out of place. Not so at camp-meeting. Old and young, ministers and people, are taught to know their place; and when the arrows of conviction are tlying, and many are mortally wounded, a sigh or a groan is neither unfrequent nor untimely. Nor is it confusion to hear a hearty shouting at the moment of victory's turning in favor of the King's troops.

These things are not confusion, because they are not unsuitable; and wherever the power of religion prevails they will frequently occur, unless the Spirit is criminally restrained

A. What benefit is there in such meetings? B. Much, every way; chiefly because a large number taking hold together serve greatiy to strengthen each others hands. Experience has proved that the way to obtain important victories in temporal warfare is to assemble in large bodies; it is so in a spiritual sense.

A. But why do you meet in the woods? Why not collect in some meeting-house or in some open field? B. Meeting-houses are not large enough, and

fields are too much exposed to the wind and sun.

A. How ought I to go to camp-meeting if I B. 1. Go very humbly; it is no place for high looks: be willing to be wrought upon by the Spirit in any way, and by any mean God shall please. 2. Go with a resolution to do your own duty : all the people on the ground cannot do it for you. When there, do not spend your time in stupid gazing, nor in idle wandering from tent to tent, but fall instantly upon your knees to prayer, and continue in the spirit thereof. 3. Decide in your own mind what you go for, and ne not willing to leave the ground without it : let your requests be known to God and his people. 4. Consider you are going to a solemn place, from which you will not return as you went; you will be better or worse. Usually numbers of souls are converted at these meetings, and others sauclified. Grace, mercy and peace be with you, and lead you to a willing-ness to suffer afflictions with the people of God. To this God I commend you as to an Almighty FRIEND; believe that nothing is too hard for him to do, nor too great for his goodness to bestow. Behold him near you and about your path; it is his earth you stand or kneel upon, and his sun makes your day: the moon that gimmers through the grove is his handy work: his angels are out you as life-guards and conductors, and his spirit strives with you. This ever blessed spirit will lead you into all truth, and accomplish more for you than you have thought, or can think : on-ly grieve him not, but cherish his first emotions.

Portland, July 21st, 1824.

ALPHA.

MR. EDITOR Mr. Editor,
Sir—Last Sabbath evening I went to Mr. Payson's meeting-house to hear a Missionary from the Floridas. He addressed us in a very interesting manner from Matth. ix. 36. In the for-

glowing style the natural and moral miseries of mankind, and spoke pathetically of the Redeemer's compassion towards them. After which he gave us a very melancholy picture of the moral and religious state of the Floridas. He appeared as the representative of the inhabitants of St Augustine, and for them, by a number of power-

The above circumstance induced me to examine the reports of the Missionary Society of the Methodist Episcopal Church in America, to ascertain whether this Society had done any thing towards sending the gospel to this new

member of our confederacy.
On examining the above mentioned docu ments, I find the following information.

From the Report of 1822—" A letter from

Bishop George announces the appointment of a Missionary to the Floridas, with instruction to visit Pensacola, Mobile, Blakely and as many of the adjoining settlements as possible."

Report of 1828.—" The South Carolina Con-

ference employs the present year, in addition to those among the Creeks, five Missionaries, viz: quested to give the editor notice of their remo-val, and to what Post Offices they wish their pa-Gwinnet, one at St. Augustine, (E. Florida,) and one at Chatahooche." From the minutes of the same year I find that Mr. Joshua N. Glenn, was appointed Missionary to St. Augustine.

Report of 1824.— By a recent communication from Mr. Glenn, the mission at St. Augustine is

very flourishing, and promises much success .-A society is raised of about fifty members, and the congregation is large and attentive." P. C.

Friend's Mission in Africa .- Several weeks since, we published an account of the efforts recently made by Hannah Kilham,* under the patronage of a committee of the Society of Friends in England, to establish schools among the African tribes on the river Gambia. From the second report of the committee, published in the London Missionary Register for May, we perceive that the missionaries are proceeding in their benevolent work, with as much success as they had reason to expect. Mrs. Kilham writes that she is satisfied more than ever, that they shall be amply repaid for their labor. On the general subject of the mission, the editor of the Missionary Register remarks :- [N. Y. Observer.]

"This is, we believe, the first systematic attempt, at least on so considerable a scale, of the Society of Friends to impart to the heathen, in connexion with social advantages, direct religious instruction. Their temper and habits have always tended, like those of the United Brethren, to conciliate uncivilized men: and we cannot but hope and believe, from the manifest grace. improvement of the body, of late years, in the recognition of the distinguishing doctrine of the Atonement, that its missionaries will not only resemble those of the Brethren in their spirit and manners, but will, like them, continually present to the acceptance of sinners with God, the maritorious sufferings and obedience of the Incarnate Redeemer-Emmanuel, God with us! civilizing and saving numbers of Africans on these shores, will confirm the enlightened friends of Africa in the conviction, that the social virtues of the gospel must have their foundation in cordial belief in Christ, and him crucified !?

*Hannah Kilham "is the descendant of a respec-table family in haffield, (England.) She was early brought acquainted with religious truth; was a mem-ber of the old Methodist connexion, and was much respected for her activity and diligence; she was like her Divine Master, "who went about doing good." her Divine Master, "who went about doing good."
When the unhappy separation took place, she was one
of the many, who left the old body, and joined the new
connexion, the leader of which was Alexander Kilham.
She shortly after became his second wife. They had not been united many months, when he was suddenly called into an eternal world. Mrs. K. soon after the decease of her husband, joined herself to the Society

"May the language of prophecy be fulfilled in her experience:— The sun shall not smite thee by day, nor the moon by night."

Building in London for public meetings .- The different religious and charitable societies, which hold their anniversary meetings in London, hav-ing for some time experienced great inconve-nience for the want of a suitable building for the accommodation of those who are anxious to attend on these occasions, a meeting was held at Freemason's Tavern, on the 14th of May last, at which it was resolved to raise the sum of £20,000 (88,000 dollars) by way of loan, in shares of £50, for the purpose of erecting a public building, in a central situation, to accomnodate not less than 3,000 persons. It appears that the present expenditure of religious and charitable societies, for the use of rooms for their public meetings, considerably exceeds the amount of interest and other charges, which would be incurred by the proposed building.—Ib.

Education of Africans.—A printed circular on the subject of providing literary, moral, and re-ligious instruction for the American colonies in Africa, issued by a committee, appointed by a meeting of gentlemen in the city of New-York, on the 14th of May last, was laid before the General Association of Massachusetts, at their nte meeting in Ashfield. The subject was referred to a committee consisting of doctors Griffin and Leland, and Rev. Mr. Edwards, who brought in the following report, which was

"The Association are deeply impressed with the obligations of Americans to make one great united, and persevering effort to elevate the in-tellectual and moral character of the descendants of Africa, and to qualify them for ministers and teachers, and for the civil departments in the colonies. No nation has the same advantages for the education of the African race; no nation is under so great obligations to that injured people; and no other nation can be expected to provide for American colonies. White men cannot serve the colonies without an enormous waste of life; and Africans cannot be fitted for higher offices of instruction, unless they are prepared on American ground. Under these impressions, the association most cordially and for higher offices of instruction, unless they are prepared on American ground. Under these impressions, the association most cordially and

mer part of his discourse he exhibited in a very earnestly recommend the subject to the co ideration of the churches connected with the and to a benevolent public.

"A true copy from the records of the General Association of Massachusette Association of Massachusetts, at their meetin Ashfield, June, 1824.

B. B. WISNER, Scribe. " Ashfield, (Mass.) June 24, 1824.

The letter of General Inginac, Secretary to President Boyer, to the Rev. Thomas Paul, of this city, proves the sincerity of that government in offering an asylum to the free blacks of the United States. It can hardly be conceived that any one who has the interest of this class of people at heart, could besitate about sending them to the fertile and healthy Island of St. Do mingo. Boyer's plan is benevolent and politic and will succeed. His agents are well fitted for the undertaking. Citizen Granville has appeared to great advantage in this country, both is attainments and disposition. His answer to the apology for an iosuit, partook of Spartan breve and a Christian spirit, and has elevated his con trymen in public estimation. The Roy. Mr. Paul will make citizen Granville a good adjunct for he has acquired and sustains a fair reputation for intelligence, virtue and good manners. The applicants for this adoption in Hayti, will have applicants for this adoption in Trays, will have full confidence in such men. May they prosper in the undertaking, and find, before long, one nation after another acknowledging their independence, and virtually declaring to the world that freedom and education make the great distinction among men .- Boston Gazette.

[Translated from the original French.] LIBERTY. REPUBLIC OF HAYTI. Port au Prince, 25th Jane, 1824. 21at of Independent B. INGINAC, General of Brigade, Secretary General to His Excellency the President of Hayti, to Re-THOMAS PAUL, Boston.

SIR-I have received with lively satisfac tion, your esteemed letter of 12th May last, b Brown and four of his companions, who have a rived at this port in the brig William, Capt Nowell, from Boston. I have sent these fire young men to one of my Coffee Plantations, where I hope they will be contented; if they are industrious and sober, they will be happy; for there they will find sufficient to make the so. They had written you before going there, and I hope will not delay to make known to you the satisfaction which they enjoy.

I thank you for the care you have taken to

send these five men, and I have still room for a dozen, which you may address to me with confidence; in so doing, we shall contribute to assuage the misery of our people, by leading them to gain a livelihood without humiliation and dis

I shall continue to pay the passages of these who come, and who will engage to place themselves on my plantation to receive half of its products, as I have done for these five who have arrived.

I am happy to learn that you had an agreeable voyage, and found, on your return, your fan-ily in good health; I congratulate you on this pleasure, and pray you to make my compliments to them, and accept the thanks of my family for your remembrance of them.

His Excellency the President of Hayli, las

received your letter with much pleasure, and desired me to assure you of its reception, and begs you to believe the high consideration le bears you, and the pleasure he would receive

on seeing you again in this Republic.

I am desirous of informing you, that the Pres dent of Hayti, with the view of offering to the descendants of Africans who groun in the United States in misery and humiliation, an asylum where they will have the means of enjoying the invaluable right of equal laws and citizen has just sent to New-York, Colonel Jonatha Granville, to co-operate with the Society in tha city for the promotion of emigration to Hayti, to all the descendants of Africans who wish to come, and will engage themselves in agriculture, the mechanic arts, or in any honest industry, and the government of Hayti will advance the charthemselves, and provide for them, on their arrival, the means of subsistence, until they can

procure it themselves by their labor. I write to day to the said citizen Granville, inviting him to correspond with you; his address is at New-York, at the house of Charles Collins, near the Franklin Bank. I request you also to write to him.

I exhert you to continue your efforts to send us the descendants of Africans who are with you

Preserve your health, and receive the assurance of my highest consideration. (Signed)

B. INGINAC.

P. S. I bave read with much pleasure, the

pamphlets you have had the goodness to send

At a meeting of many of the most respectable free men of colour of the city of Richmond, (Virginia,) held on the 5th ult. resolutions were unanimously passed, expressing their thanks for the humane and very liberal invitation of the President of Hayti. A committee was appointed to address a letter to Mr. Granville, reques-ing him to state more explicitly to what extent religious toleration will be granted to those will may emigrate from this court of these will may emigrate from this country.

At a meeting held in Baltimore on the 15th ult. a society was tormed to promote the emi-gration of free people of color to Hayti, auxiliary to the society recently organized in this city for the same object. N. Y. Observer.

Anecdote. - We have lately heard an anecdote

LITERARY,

Chinese Lang quisition of the igland. It is Chinese Dictions ed in China, by pany, at an expendence number of the we perceive the England, carryin Chinese books, umes, in every c he offers to lend

the united kingd the acquisition o The public exam Seminary of the Pu United States was

The North Ame

France. Its title i Paul Jones.—By
tion of original te
been recently foun
Among them are
own letters, which
character of the
these documents a
doubt, for the hane
ette, Benjamin Fr
like them, cannot
capers are now in papers are now in publication of a paralone. - New York

The Rev. C. C ur city, for a wee Grand Canals .-

calculated to pass and the New Yor foot of Lake Huro of produce to the of Speaking of the The Albany Gaze Fayette will honor posed to view the taken in any age, the State of New-Important Inven which the work ler water, and re

he Delaware 74, time the ship was said, the cost of \$25,000 to 30,00 HISTOR A HISTORY OF Paganism, Maho with an account ions: and Mis School Societies

neads. By Davi This work, wh en months, is ne binders, and al booksellers. " One main of reface, " has b hristian world; ans, to the fe assification of e splits and pa great as has ger pate, as far as po-scurity which has the illiterate and

" All who be ented under fo 1. The Church 2. The Greek 3. The Luti Church.
4. The Church of the Mor Church of the

11. The Qui 12. The Uni 13. The Sv Church. 14. The Mi of Believers, "These are

which refer to in different co believed, are worthy of no dom.
"The generations or Employment to Co as they oper
imperium in
"The concitch denomi
ing their ow
counts as it
statements o
own languag
The Tabu

nations exhi the Bishopri Presbyteries Yearly Meet of Patriarch ings, Parish gy of all na than has bee The worl

ligious Peri
with the na
scription of
their religio.
The who
piece, contiof so many
engraved bedition contrating the
fine wood o
Among the Pagan
etans, Jew
Host in the
Church, C
Lord's Sup
Prayer M
M. rriage,
dians, &c.
As Mr.
chieves of

subject to the concords of the General isells, at their meeting

WISNER, Scribe. 24, 1824,"

nginac, Secretary to rity of that govern-to the free blacks of hardly be conceived terest of this class of sitate about sending thy Island of St. Do nevolent and politic, its are well fitted for Granville has appear. His answer to the ok of Spartan brevity as elevated his counon. The Rev. Mr. ville a good adjunct,

ains a fair reputation good manners. The in Hayti, will have May they prosper d, before long, one wledging their indelaring to the world. make the great dis n Gazette.

riginal French. AYTI. EQUALITY 14. 21st of Independence de, Secretary General dent of Hayti,to Rev.

with lively satisfac f 12th May last, by anions, who have arbrig William, Capt have sent these five Coffee Plantations. contented; if they hey will be happy; icient to make them before going there, make known to you enjoy.

e you have taken to have still room for a ess to me with conhall contribute to asple, by leading them t humiliation and dis

he passages of these gage to place themeceive half of its prothese five who have you had an agreea

our return, your famratulate you on this nake my compliments inks of my family for sident of Hayti, has

much pleasure, and f its reception, and igh consideration he re he would receive Republic. g you, that the Presiew of offering to the group in the United

niliation, an asylum, neans of enjoying the aws and citizenship k. Colonel Jonatha th the Society in that nigration to Hayti, to ns who wish to con onest industry, and ill advance the charwho cannot pay it or them, on their arence, until they can

eir labor. citizen Granville, inith you; his address se of Charles Collins, request you also to

your efforts to send ns who are with you d receive the assur-

ation. B. INGINAC. B. INGINAC. much pleasure, the he goodness to send

the most respectable y of Richmond, (Vir-It. resolutions were sing their thanks eral invitation of the mittee was appoint-. Granville, requesticitly to what extent granted to those who intry.

ltimore on the 15th to promote the emicolor to Hayti, auttly organized in this

ly heard an anecdote e do not recollect to a Sunday during the irections that there unnecessary noise in ers came to him mid odist soldiers had as orders, and opened a en, and join them, equest that they ers .- God forbid that non noise in my camp. L. I. Patriot.

-

Chinese Language.—Great facilities for the acquisition of the Chinese language now exist in England. It is well known that Dr. Morrison's Chinese Dictionary in six volumes, quarto, printed in China, by the honorable East India Company, at an expense of 15,000 pounds, was comsted several months since; and by the June umber of the London Evangelical Magazine. we perceive that the Doctor has returned to ge percent as returned to galand, carrying with him a library of original chinese books, to the number of 10,000 volmes, in every department of literature, which offers to lend gratuitously to any individual in the united kingdom, who may choose to attempt the acquisition of the Chinese language.

The public examination of the General Theological Seminary of the Protestant Episcopal Church in the

The North American Review has been proscribed in france. Its title is inserted in the list of prohibited books, by a formal order of the government.

Paul Jones .- By a singular accident, a large collec inn of original letters to this celebrated man, have been recently found in a huckster's shop in New-York. ng them are the copies of a great number of Among them are completely illustrative of the four letters, which are completely illustrative of the four letters of the genuineness of these documents and letters there is not the least doubt, for the hand writings of such men as La Fayelle, Benjamin Franklin, John Adams, and fifty others. them, cannot be mistaken. We understand the pers are now in the possession of Mr. Wiley, who abmitted them to inspection, with a view to ication of a part. There are said to be 700 letters ne - New York American.

The Rev. C. C. Colton, the celebrated author on, we understand, has been a resident, incog. of city, for a week or ten days past .- Boston Courier

Grand Canals.-It is stated in the papers, that boats, ulated to pass through the lakes -t. Clair and Erie, the New York Canal, are now building near the of Lake Huron, for the purpose of taking cargoes duce to the city of New-York!

eaking of the expected visit of Gen. La Fayette, Albany Gazette remarks -" Without doubt La d to view the most stupendous works ever underken in any age, by any nation-the Grand Canals of

Important Invention .- The Norfolk Herald describes d, the cost of repairing it, would have been from

From the Providence Journal. HISTORY OF ALL RELIGIONS.

A HISTORY OF ALL RELIGIONS, as divided int gaism, Mahometanism Judaism and Christianity, or an account of Literary and Theological Instituis: and Missionary, Bible, Tract ool Societies; with a general list of religious pub with a frontispiece of six ations : accompanied By David Benedict, A. M.

This work, which has been in our press about eighn months, is now completed, and in the hande binders, and will shortly be for sale by the princibooksellers. We add

A SHORT BEVIEW OF THE WORK. "One main object of this work," as stated in the eface, " has been to exhibit the actual state of the ristian world; to reduce the denominations of Chrisnistan world; to reduce the denominations of Chris-ns, to the fewest possible number; to form a new assification of them; to show that the differences, splits and parties among them, are by no means so espins and parties among them, are by no means so cat as has generally been supposed; and to dissi-le, as far as possible, that vast and overwhelming ob-arity which has generally rested on the minds of eilliterate and uninformed in view of the almost ess divisions which are said to exist in the world. All who bear the Christian name are here repre-

anted under fourteen general heads, viz:

1. The Church of Rome.

2. The Greek Church and its branches.

S. The Lutherans, or the Evangelical Lutheran

4. The Church of England and its branches.

The Presbyterians of all classes. 6. The Independents.
7. The Moravians, or the Protestant Episcopal

7. The Moravians, or the Church of the United Brethren.

The Congregationalists. 9. The Baptists of various kinds. The Methodists, or Protestant Methodist Epis-

pal Church. ii. The Quakers, or Friends.
12. The Universalists.

The Swedenborgians, or the New Jerusalem

Church.

14. The Millennial Church, or the United Society, of Believers, commonly called Shakers.

"These are again sub-divided into forty or fifty heads, and under these few simple divisions (many of which refer to precisely the same kind of Christians, in different countries and conditions) it is confidently believed, are fairly included without any exception, worthy of notice, all the denominations of Christen-

"The general heads may represent so many King doms or Empires, and the sub-divisions may be com-pared to Colonies, Provinces, or States, which so far s they operate in a separate capacity exist merely

The constant aim of the author has been to let tech denomination speak for itself, either by furnishing ing their own histories, or by referring to such accounts as they approved. He has inserted all their statements of rites, opinions and peculiarities, in their

own language, without nate or comment.

The Tabular and Statistical Views of all denom The Tabular and Statistical Views of all denominations exhibiting, as far as it could be ascertained, the Bishopricks, General Assemblies, Synods, Classes, Presbyteries, Consistories, Associations, Conferences, Yearly Meetings, &c. with a statement of the number of Patriarchs, Archbishops, and Bishops, of the Livings, Parishes, Clergymen, Places of Worshp, Salaries of Bishops and Clergy, Expenditures on the clergy of all nations, &c. are more extensive and minute than has been attempted by any other writer upon this an has been attempted by any other writer upon this

The work contains a list of more than ninety Reigious Periodical Publications in the United States, with the names of their Editors and Publishers, description of their form, places where published, and

their religious denominations.

The whole edition is embellished with a frontisce, containing the likeness of six American Divines of so many different denominations, very handsomely engraved by Annin & Smith, of Boston, and part of the edition contains between 80 and 90 engravings, illustrating the religious ceremonies of all nations, from fine wood cuts of English engravings.

Among the representations in the cuts, are many of the Pagan deities, and the rites of Pagans, Mahometans, Jews and Christians:—the Elevation of the Host in the Cathelia Church Bantism in the Roman

Host in the Catholic Church, Baptism in the Roman Church, Church of England Baptism, Adult Baptism, Lord's Supper in the Kirk of Scotland, Love Feast, Prayer Meeting, Quaker's Meeting and Quaker's Meriage, Field Preaching, Preaching to the Indians, &c.

As Mr. B. has had free access to the private ar-chieres of many distinguished elergymen of different

TERARY, SCIENTIFIC, RELIGIOUS denominations, has taken unwearied pains, by his extensive researches and correspondence, to make his work more modern and American, and more statistical than any other upon this subject, it will no doubt receive a decided preference.

The price of the work with plates is \$2 25; with-

out plates \$1.

Meteor .- On Saturday evening, about half past 9 o'clock, a most vivid meteor was seen passing over Baltimore, from S. E. by E. to N. W. the trail of which was visible for some minutes, and superior in brilliancy to any heretofore noticed within the recollection of our oldest inhabitants; its elevation is about 80 degrees .-Baltimore paper.

DOMESTIC ECONOMY.

Method of Salting Butter .- Take Sugar one part, Ni the one part, and clean strong Salt two parts, beat them well together, and put by the eparation for use—of which take one ounce for every sixteen ounces of butter, and mix it thoroughly with the butter as soon as it is freed from the butter-milk.—Butter salted in this manner and mix days in the manner and mix days in the manner. in this manner, and put down in close tubs, with a lit-tle melted butter poured over the surface, to fill up every little vacuity, before the top is put on, will keep

Esonomical and safe way of making Soap.—To 12 gallons of lye, of strength just sufficient to bear an egg, add 16 pounds of clean melted grease, which, by being placed in the hot sun, and occasionally stirred, will in a few days produce a soap of the first quality.

Preserve your Health .- The Boston Medical Intelligencer says, "there is no doubt of the fact, that people take too much medicine; where ten actually die of acute dis ase, ten more are doctored to death at their own solicitation."—"We must remind people that now is the time for green corn, green apples, cucumbers, hot days, damp evenings, and sick children. A little attention in season may save pain, and even life—to say nothing of the anxiety of parents, and he expense of medicine, advice, and professional attendance.

A MOST IMPORTANT DISCOVERY.

A MOST IMPORTANT DISCOVERY.

A few weeks since, being belated in the afternoon a bout doing an errand at a few miles distance, I resolved to attend to it early in the morning. I awoke and hastened from my bed, and mmediately heard the clock strike. I counted four. Sure, thought I, here is some mistake. It was broad day, and but four o'clock. I could not account for it. But I saddled my horse and trotted off. It was actually as light as the evening is after supers. the evening is after sunset. The air was cool, re-freshing, enlivening. It seemed a matter of enchant-ment. I did my business. My coltish old Dobbin seemed to enter into the life of the jaunt, and I ar-Important Invention.—The Norfolk Herald describes machine, invented by Charles Brodie of that town, which the workmen lately descended 18 feet unerwater, and re placed a plank on the bottom of the Delaware 74, which had rotted in consequence of the accidental removal of the copper thereon, at the me the ship was launched. On the old plan, it is aid, the cost of repairing it, would have been from 1000 to for myself. I rose every morning punctually at four, went into my field, looked about me, and found it light enough to work. The thought struck me that a couple of hours labor before breakfast would amount to a great deal. For work I never felt better. I have followed it up ever since; my fields n ver looked bet-ter. Never had I so fine health and spiris; and my very conscience seems improved. My wife enters with her whole heart into this family revolution. My boys are ambitious who shall in the morning be the me to give the first call to the others; they sk p to one to give the first can to the others; they said to the field; and though we cannot By with the birds that play about, they are as lively and musical. Y three girls too, though they are always affectionate and dutiful, used to be rather pale and tanguid; but since their early hours, their eyes are as lovely as the dews of the morning, and their cheeks brighter than the blossoms of the field. Our breakfast table is adorted with cheek diches and aware milk but. with clean dishes, and sweet milk, butter and cream, and the cheerful welcome which we give each other s sweeter than all the rest. The cows themselves which go to pasture an hour and a half earlier than they used to go, seem to enter into the family improve ment, and enjoy this hour and a half more than half the rest of the day; and my wife even insists that they actually give more misk than formerly; but for this I only have her word, and she sticks to it. One thing more I did not mean to mention, as it is a family at-

> sons which a father could wish, has been coming and going, and has to-day asked me a question, which I think is to end in something.
>
> Since my practice of early rising I have made another discovery. I used to see some farms in good order, fences in repair, cattle gentle and sleek, and pastures and Reids safe, rich and flourishing; others with fences decayed, cattle poor and wandering, the family, at the sun an hour or two high in the morning, half dressed, calling out, "the cattle in the field! Shooboy! Shooboy! Whose are they? Plague on 'em! Drive 'em to pound." The discovery which I have made is, that the former are generally families that rise at 4, the latter those that sleep and snore two hours later.
>
> "Now what I have seen, I have seen; what I

fair; but as it is the best of ali, I will hint it for the benefit of other girls. My sarah, the oldest daughter,

was eighteen, six years ago; and though, as I said, one of the best hearted of young persons, was thin fea-

tured, and never seemed to get along, as to prospects, as—some others. But these mornings have made her

appear half a dozen years younger and six times as handsome; and, between ourselves, my neighbor

Day's son, one of the most steady, is dustrious, manly sons which a father could wish, has been coming and

know, I know; and if any lardy don't believe that to sleep from 8 or 9 o'clock to 4, is as long as from 11 or 12 o'clock to 7; that the daylight is just about as early in the morning as it is late at night, and that the morning is cooler than the middle of the day; then, I say, let him try, and see and know for himself. AFARMER

Dedication.-On Sabbath, the fourth of July the new Presbyterian church in Esperance, Sch barie county, N. Y. was dedicated to the wor-ship of God. Two very appropriate discourses were delivered on the occasion, by the Rev. Dr. Yates, of Union College, and the Rev. Luke Lyons, pastor elect of the congregation. The ex ercises of the day were peculiarly interesting, and calculated to awaken many pleasing reflec-tions in patriotic and Christian minds. Whilst Whilst the crowded audience were reminded of their obligations to gratitude for the blessings of civil iberty, and the prosperity of the nation of which they are members—their attention was also called, with peculiar earnestness, to the remembrance of that liberty which the gospel has achieved for them: of the superior glories and excellencies of which this day presented many pleasing proofs: the privilege of worshipping unmolested under the protection of a free government, a temple erected for the worship of Jehovah, and a multitude singing the songs of Zion, where a few months since the majority were led captive by the powers of darkness.

There was presented on this occasion an additional evidence that however men may thank their own wisdom for the excellence of their political institutions, the gospel is the support of national as well as individual greatness? and that wherever its influence is extended, we ought to render gratitude to that power and mercy which has bestowed it, and strive for the distribution of its blessings where it is not enjoyed.—Albany

POREIGN INTELLIGENCE.

LATEST FROM ENGLAND London papers to the 20th June have been

received.

In the British parliament Mr. Canning had given information that ministers had waited long nough for Spain to act on the subject of the recognition of the independence of the South American states, if so minded, and that England was now free to act thereon, without any breach of comity or neutral relations; but that the ministers had not received sufficient official information from the states to justify any specific pro-position on the subject, in addition to that commercial recognition by which the flags of those states were admitted in the British ports to the same advantages of that of any independent states in amity with England. He added, that ministers had refused for a second time to become a party in the Congress of the Allied Powers, about to assemble to confer on the affairs of Spanish America. Parliament was to be pro-rogued about the 24th of June.

The above information is important in one

rogued about the 24th of June.

The above information is important in one point of view, as it makes it certain that a new Congress is contemplated. In the refusal it is also expected France will join with England.

THE TURKS AND GREEKS.

Malia, April 30. Smyrna letters of the 7th April inform, that a division of 12 sail of Ottoman vessels, commanded by the Patrona Bey, had sailed from Rhodes to Alexandria, to join the Egyptian squadron there, and to take the Numidian troops, which are to be employed against the Greeks, and to be commanded by IBRAHIM PACHA. They are said to be 20,000 in number, well armed, commanded by marmaluke officers, and disciplined by a French officer, who is a Bey, and commands

May 19 .- His Majesty's ship Sybelle, arrived here from Corfu, brings information, that the war preparations of the Turks were on a formidable scale; that no less than five armies were to advance on Greece in different directions; and that it was thought the death of Lord Byron would paralyze some of the defensive measures which he had recommended, and in the execution of which he intended to take a part. The first army of the Turks, under the Pacha of Scutaria, was expected to arrive at Arta, on the 15th of May, on its way to Arcania. to attack Missilunghi; and that several Tartars had arrived at Preversa, announcing the sailing of the Captain Pacha, on the 8th of April, from Ten-

The other accountedre, that the Greek Chiefs had buried all their animosities, and having received supplies of money from England, felt confident of being able to baille all the atterapts of the Turks to subdue them.

FROM SMYRNA.

Capt. Woodberry left Smyrna on the 23d of May. It was reported that 5000 Turkish troops, who had been landed on a Grecian Island, had been destroyed, except about 1500. It was also rumoured that the Turks had ordered an army of 50,000 men to the Moreg.

A Havre letter of 15th June says "Gen. Lafayette will determine to-morrow on taking passage in the Stephania, which will wait till the 10th July to accommodate him."

DOMESTIC INTELLIGENCE.

The Hon. E. G. Stanley, (son of the Earl of Derby, Mr. J. S. Wortley, jr. and Mr. J. E. Dennison, all members of the British parliament, and sons of mem-bers, have arrived at New-York, on a visit to the Ders, have
United States The tour of America may become as
popular as the tour of Europe has been, and there will
be more comfort and interest in it to the inquiring and
virtuous mind. These enterprizing foreigners, who have crossed the Atlantic to see the advancement of this country in good government and prosperity, have commenced their tour by setting out for the Catakill mountains From thence they propose visiting Alba-Falls of Niagara—Canada and Boston—the Western and southern states, and to embark for England before the next session of parliament. They commence their four of observations under the best feelings, and having discarded the gross libels on our country, of foreign writers, they will be prepared to judge with impartiality.—N. Y. paper.

Warm weather .- Saturday last was the warm est day we have experienced this season. The thermometer, at 12 o'clock, stood at 94 in the shade, and at 4 o'clock in the afternoon at 97!

Revolutionary hats.—No part of the dress of Presidents Washington and Monroe, on their arrival in Boston, was more observed than the hats they wore. Gen. Lafayette, we learn, has accepted the present of a Revolutionary Hat sent to France by Mr. Hurley, of New-York, and presented to him by Mr. Brown, the American Minister; which the old soldier will probably wear on his landing, in preference to the dandy beavers of the day.

Distressing Casualty .- In the town of Attleborough, (Mass.) last week, a girl, about twelve years of age, was returning home from school, but recollecting something which she wanted and had left at the school-house, went back with the view of obtaining it, and finding the door fastened, she, it is supposed, shoved up the window, with the intention of getting in that way. The child not returning as usual from school, the mother went in search of her, when, shockidg to relate, she discovered the lifeless body of her child, suspended by the neck, from the school-house window. It is supposed the child jumped from the ground to get in at the window. and at the same moment the window sash fell and caught her by the neck-her feet just clearing the ground, and consequently she had no power to extricate herself. Perhaps a knowldge of the manner in which the child lost her life, would have a beneficial effect, as it is not a thing of very uncommon occurrence for grown persons to attempt the like, and even they, under such circumstances, would have no power to extricate themselves.

Dr. Wm. H. Clendinen, a worthy and eminent physician in Baltimore, narrowly escaped being murdered a few days since. A man called on the Dogtor at about 10 pelock at night, and complained that he had

The state of

deceived him as to the actual state of his nephew's disease, and that he must go with him then and visit the patient. The doctor could not go sten, but would follow the relative spon. The man said he should start then or he would force him to go. The doctor excused himself again, 'The fellow drew a pistol and pointed at the doctor, who at that moment knocked it aside, so that the contents were lodged in the door.—

He presented another pistol, which was wrested from He presented another pistol, which was wrested from him by some gentlemen in the street who came to the doctor's assistance. The fellow was arrested.

From the Delaware Gazette, of July 27

An awful Visitation.—On Friday afternoon last, between three and four o'clock, we were visited with a shower of rain, accompanied with thunder and lightning, which struck the house of Mrs. Smith, the widow of the late Dr. Ebenezer Smith, who was a brother of the late President Smith, of Princeton College, and the father of Lieut. Samuel Smith, one of the present teachers of the military academy at West Point, who had the pleasure and the pain of being at the house of his mother at the time the metancholy event took place, to witness the apalling

it passed, in different directions, through the back part of the house, shivering to pieces the window and door frames, and separating the plastering from the ceiling and the walls in its Miss Eliza Smith, the second daughter, course. an amiable and much esteemed young lady, who was sitting near a window in the third story, was struck, and instantly killed, the column having first entered her breast, and passed down the abdomen and leg, until it came in contact with a stool on which her foot rested, which was shivered to atoms. In the room immediately below, where Mrs. Smith was, a table was overturned, the drawers all started from a bureau, and herself prostrated on the floor by the shock. but having succeeded in getting near to a window which was hoisted, she soon recovered .-Maria, the eldest daughter, who was in the

she and another person were standing, the sound of which they state to have resembled that of steam issuing from a spout.

We have not been to examine the house, but

we understand that it is excessively shattered.

In view of this incident, we are led to exclaim who can stand before the terrors of the Almigh When he decks himself with clouds, rides on the wings of the wind, and seizes his flaming thunder bolts, who will not tremble? Eliza Smith was in the enjoyment of as much health, and sitting, apparently as secure as the rest of us, but in a moment-in the twinkling of an eye. he arms of death embraced her, without her being sensible from whence proceeded the cause of the change! And is it a chance which happened unto her? or is there a Power above, which points the arrows of death, and raises and subdues the storm? If any doubts, let him look and be astonished at his incredulity.

BELFAST, (Me.) July 28. Shocking affair.—On Sunday last, about 1 o'clock, P. M. Seth Liliot, Esq. of Knox, was found lying upon a bed with his throat cut in a shocking manner, and a child on the same bed with his throat cut from ear to ear, and entirely lifeless. A bloody razor was found on the hearth. Medical assistance was imme-diately called, and Mr. Elliot is thought to be in a fair way to recover. A coroner's inquest was called in the afternoon of the same day upon the body of the child, and we understand the verdict is wilful murder by its father. Some suppose Mr. Elliot was afflicted with mental derangement.

A great sensation exists in New-York in conse quence of the account published of the capture of the schooner Mercator, by pirates. The anxiety of the friends of the crew is extreme, and it is ascertained that upwards of fifty-five thousand dollars was insured in that city on the cargo.

The Vermont papers mention that Zerah Colburn.

et. Mrs. M. was given to intemperance—"expected to die soon, and wished her husband to accompany

MARRIED.

In this city, Mr. Cyrus Snell, formerly of East Bridge-rater, to Miss Catharine B. Conday, of this city. In Charlestown, Mr. George Goodrich to Mrs. Mary

In Pensacola, Capt. Richard M. Sands, of the U. S. Army, to Miss Adele Senac, daughter of Mr. Pierre S of this city.
In Westminister, Vt. Mr. Peter Sears, of Boston, to

In Westerinister, Vt. Mr. Fefer Sears, of Buston, to Miss Satah G. Claik, of W. In New Bedford, Mr. Wm. I. Toby, of Alexandria, to Mrs. Ruby Howland. In Templeton. Mr. Chauncey Peck, of Boston, to Miss Jemima Bush, of T. In Baltimore, Mr. Henry Hewlett, merchant, to Miss Mary Harper. Mr. William Glever to Miss. Busan Mary Harper. Mr. William Glever to Mis.

DIED.

In this city, Nathaniel B. Green, son of Mr. Andrew G. sged 10. Eliza Hicks, 13. Miss Mary H. Ferriter, 19. Mr. Wm. Whittier. Mr. Josiah Steams 39.—Mr. Dungan McLane. Mr. John Collins, 77.

In Trenton N. J. Gen. James Jefferson Wilson, Editor

In Trenton N. J. Gen. James Jefferson Wilson, Editor of the Trenton True American. For a number of years he occupied a seat in the Senate of the United States, and was, at several different times, elected a member of the Legislature of that state. A year or two since he was appointed Post Master at Trenton, which office he continued to hold until his death. At Lechipere point, Mr. John Kadon, 36. In Salem, Capt. Jeremish Goodhue, 35. In Marblehead, Capt. Benjamin Trevett, 39. Capt. T. served several years in the U. S. Navy, and was considered an active and useful officer, and for several years past commanded the U.S. Cutter at Eastport.

considered an active and useful officer, and for several years past commanded the U.S. Cutter at Eastport. In Newburyport, on Friday evening last, Mrs. Sarah, wife of Mr. Zebedec Cook, 69—desply lamented by an extensive circle of relatives and friends.

In lon. 22—July 5, Mr. Loring P. Curtis, supercargo of the brig Warbler, felt overboard, and was unfortunately drowned, not withstanding the greatest exertiens were made to save him, a seaman baving nearly reached him with a spar, when he supk. reached him with a spar, when he sunk.

Some March 1 4

In Swanzey, Mass. on the 25th ult. suddenly, Mr. Jonathan Chase, in the 78th year of his age. He had attended the public meeting for divine worship that day, and appeared in a lively testamony. He was an approved minister of the gespel, and an honorable member of the society of Friends.

In Providence, R. I. on Friday merning last, the Hon. DAVID HOWELL, LL D. Judge of the United States for the United States for the District of Rhode Island, aged 77 years. The deceased was a native of New-Jersey, but removed to Rhode Island at an early period of life. He enjoyed, for many years, a most extensive practice at the Bar, where his uncommon natural powers and legal acquirements along the property of the providence of the providen He enjoyed, for many years, a most extensive practice at the Bar, where his uncommon natural powers and legal acquirements placed him at the head of the profession. He was formerly a member of Congress, a Judge of the Supreme Court, and Attorney-General of his adopted State. He was Professor of Law, and a Fellow of Brown University; and from its first establishment, one of the most active and efficient friends of the Institution, up to the period of his decesse. He was one of the Commissioners for running the northern boundary him between the United States and Great Britain. He was for some years District Attorney for the Rhode Island District, and during the last fourteen years enjoyed the office which he held at his decease. As a general and classical scholar, he was proverbially distinguished. He was remarkably wells. decease. As a general and classical scholar, he was proverbially distinguished. He was remarkably well-read on the subject of theology; a friend and supporter of moral and religious its transforms. He was an exemplary attendant of publick worship, and especially of late years, on the duties of social and family religion. But what is of more importance than every other consideration in relation to this distinguished man, he gave pleasing evidence to those best acquainted with him, that he had experienced the power of converting grace, and would often summon all the energies of his powerful mind to express to those about him, his views of the utter worthlessness of all human attainments, in comparison with the experimental influence of the religion of Jesus Christ on the heart. He met death with expressions of entire resignation. heart. He met death with expressions of entire resignation to the Divine will, and with apparent composure and serenity of mind.

Prov. Gazette.

In Plymouth, Mrs. Priscilla Shaw, relict of the late d Shaw, 83. Mrs. Chice Holmes, 84. Mrs. Rachel Turner, 78.

Drowned, while bathing at Long Island, Boston Harbor, on Thursday last, Francis V. Noyse, aged 20, formerly of Newburyport. He was a virtuous, intelligent, and industrious young man. His body was recovered same day,

An inquisition was taken in this city, on Monday morning, by T. Badger. Eeq. Coroner for the County of Suffolk, on the body of a man drowned at Rowe's wharf. The descriptive marks were, M. B. on his shirt, blue long coat, yellow buttons, light striped waistcoat, black pantaleons, cotton stockings, white

[The above person is supposed, by some, to have been Mt. Mark Blunt, of Portsmouth—and thought to have been derauged.]

MARINE INTELLIGENCE.

PORT OF BOSTON-1824.

ARRIVALS AND CLEARANCES SINCE OUR LAST.

WEDNESDAY, July 28 .- Ar. sloops Harlequin,

ayfield, N. York; Independence, Thorndike, N Lon on. Cicared-Brige Hindu, Cronstadt, Havana; Helen,

Brown, Norfolk and Europe ; sch. Eliza Barker, Gage Richmond.
THURSDAY, July 29.—Ar. ships Messenger, Buffington, Cronstadt 46, Elsimore 41; Louisiana, Proctor, N. Orleans; John, Chapin, from a sealing voyage, and 62 days from Rio Janeiro; schs. St. Croix, Brooks,

Eastport, via Portland; Superior, Kendall, Eastport; stoops Erie, Bulkley, N. Yolk, via Waymouth.

Cleared—Brigs Peregrine, Clark, Havana; Golden Age, Small, Laguira; schs. Zephyr, Ripley, Labrador, and Europe; Aurora, Biewster, Savannah; Wave,

Howes, N. York; Dorcas Hawes, Scudder, New London; sloops Express, Bulkley, New York; Lydia Ann Eliza, Ireland, Philadeiphia.
FRIDAY, July 30—Ar. sch Billow, Barker, Halifax; sloops Onio, Roubins, Dennis; Lucy, Thacher, Yar-

Cleared .- Brig Shawmut, Little, Palermo; schre-Elizabeth, Perkins, Norwich; Leopard, Eldred, French-Elizabeth, Ferkins, Norwich; Leopard, Eldred, Frenchman's Bay; Voiant, Cloutman, Marbiehead; Jack, Card, Poitsmouth; Clio, Lenox, Wiscasset; sloope Geo. Washington, Hussey, Nantucket; Gen. Brown, Atwood, Albany; Atlas, Drinkwater, Fredericksburg; Avon, Hodges, New London.

SATURDAY, July 31.—Ar. Brig Factor, Tupper,

New York; sleep William, Jenkins, doguech. Susan, znow, Hudson, and N. York.

The Vermont papers mention that Zerah Colburn, the arithmetical prodicy, proposes to open a school for instruction in English Literature, and the French language. It is said he still retains his extraordinary powers, and is able to explain the method by which he arrives at his computations.

Earthquake.—A smart shock of Earthquake was felt at Chilicotne, in Ohio, the 15th ult. about noon. The vibrations continued about 50 seconds, and the noise resembled distant thunder. The sky was clear and serene.

Mr. Joel Mansfield, of North Haven, Ct. was murdered an Sunday morning, 25th ult. by his wife, who struck him twice on the side of the head with a hatchet. Mrs. M. was given to intemperance—"expected to die soon, and wished her husband to accompany

MONDAY, Aug. 2-Ar. Eliza Jane, Cobb, Phila-MONDAY, Aug. 2—Ar. Eliza Jane, Cobb, Philadelphia; Delia, Beicher, Augusta; sch. East. Trader, Knight, Halifax; sch. Labas, Taylor, Fayal; Sea Flower, Kennebec; Votary, Portland; Pomona, Akin, New Bedford; Eche, Lovell, N York; sch. Zeno, Easton, from St. Johns, Porto Rico, 23 days, via Cape Cod; Arno, Hall, St. Peters.

Cleared—Brigs Cherub, Jumes Erving, Rio Janeiro, and a market; Globe, Smith, St. Petersburg; sloop Aurora, Lewis, N York.

Loss of the ship Edward Newton, of Boscon.—The owners of this valuable ship have received a letter from Capt. Bertedy, late commander, dated St. Philip de Benguela [Coast of Africa] 12th March, 1824, givde Bengueia [Coast of Africa] 12th March, 1824, giving the particulars of her less by fire, and the sufferinge
experienced by himself, passengers, and crew, in
reaching land. On the 20th of February, in lat. 29, S.
at 5 P. M. smoke was observed issuing from beneath
the cabin deck, through the apertures of the run scuttle, which being instantly removed discovered the ship
to be on fire. Every effort to smother the flames provtle, which being instantly removed discovered the ship to be on fire. Every effort to smother the flames proving heffectual, the exertions of the crew were turned to the preservation of the lives of those on board, and with great difficulty they embarked in two boars, one contaming the Captain, Mrs. Nixen and three children, one an infant, and ten men; and the other the officers and three men. Scarcely had they embarked, and in fifty minutes after the fire was discovered, before the ship was in one general blaze even to the reyal-mast heads. In these boats, with only twelve gailons of water, 15 lbs. of bread, and a basket of potatoes, they continued for twenty days, reduced by thirst to a state bordering on desperation, when they arrived, on the the 10th of March, at the above settlement, and were received by the governor in the most hospitable manner. The calamity was occasioned by the carelessness of the steward, in using, against the repeated orders of the captain, a lanthern in the magazine, which it was supposed communicated fire to a quantity of atraw used for the stowage of bottles. The suffisings of the people may be readily conceived. The law passenger is the widew of a British officer, and a native of Halifax, for whom Mr, Newton, of Calcutts, interestey himself to obtain her plassage to America. Capt. Basted was at Rig. 10th June, where it was nuder.

binself to obtain her passage to America. Capt. Bertody was at Rio 10th June, where it was understood he was to take passage in the Eliza, Refilly, to sail in 10 or 15 days for Norfolk.

AND FINE

warning to others, to extend protection to the obedient, and maintain just authority. Hence it is not a matter exclusively between the sinner and God, but there is a third interest to be taken

into the account, namely, that of society. Here then God must be regarded as the Lawgiver and

Governor of his creatures, and not as a private person. A private person may give up his right if he please. It is a private matter, and he has



BY JAMES MONTGOMERY. PRAYER is the soul's sincere desire, Utter'd or unexpress'd: The motion of a hidden fire, That trembles in the breast.

Prayer is the burden of a sigh, The falling of a tear ; The upward glancing of an eye, When none but God is near.

Prayer is the simplest form of speech, That infagt lips can try; Prayer the sublimest strains that reach The Majesty on high.

Prayer is the Christian's vital breath, The Christians native air. His watch-word at the gates of death-He enters Heaven with prayer.

Prayer is the contrite sinner's voice, Returning from his ways : While Angels in their songs rejoice, And cry, "Behold he prays!"

In prayer on earth the saints are one, In word, in deed, in mind, When with the Father and the Son Sweet fellowship they find.

Nor prayer is made on earth alone, The Holy Spirit pleads; And Jesus on the eternal throne, For sinners intercedes.

O Thou by whom we come to God, The Life, the Truth, the Way; The path of prayer thyself hast trod. Lord, TRACH US HOW TO PRAY!

DIVINITY.

From the Methodist Magazine, AN ESSAY ON ATONEMENT. BY THE REV. T. MERRITT.

At a time when the article of atonement is denied by some, and misunderstood by others. it becomes our duty to state the doctrine as clearly as possible, and support and defend it by reason and scripture. In order to do this in some degree, I would inquire, 1. What is atonement? 2. Whether atonement implies a change in the law under which it was made and 3. Whether it was made for actual sins?

I. What are we to understand by atonement The word atonement properly signifies the condition of being at one, in a state of agreement, or reconciliation ; " By whom we have now received the xaraxxxxx reconciliation."* The Hebrew word signifies covering, and intimates that our guilt is covered from the justice of God.† Christians have generally expressed their sense of atonement by the word satisfaction. And it is in this sense I here speak of it.

From the scriptures we learn by whom, and how the atonement was made, namely, by Jesus Christ, "Who made (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."! "He is the propitiation for our sins."-" He hath redeemed us from the curse of the law, being made a curse for us." peared to put away sin by the sacrifice of him-

To understand the nature of atonement we must consider mankind as having incurred the

giving man a law, and annexing a penalty to the transgression of that law, appear to be mat-ters of no small moment. Had God put man insalvation is not of debt but of grace. to the world without giving him a law, he would have no rule to direct his conduct. Had he given him a law without annexing a penalty for the transgression of it, he would have had no means by which he could estimate the value of obedience, or ascertain the evil of disobedience. If, when we had transgressed, the threatened penalty had been executed upon him, he could never have been saved. If, when he had transgressed the law, his Lawgiver had pardoned him without exacting the penalty, he would have shown a disregard for his own law and character. Finally, as man's own happiness, the interest of society, and the glory of God, depended on his obedience; it was an instance of the wisdom, goodness, and justice of God, to command his obedience, and to enforce it by threatening a punishment proportionate to the criminality of disobedience. When, therefore, God had given man his law, and had said, "in the day thou transgressest thou shalt surely die;" he could not rescind the penalty without disannulling the law, and equally disregarding the interest of society and his own wisdom goodness, justice and truth.
Should it be said, that upon repentance God

could have pardoned guilty man without an atonement; the answer is, first, we have no authority for saying this, seeing there was no provision made for repentance and pardon, nor mention of either in the law. Secondly : Guilty, condemned man could not repent of himself, and God could show no favor; for that would be to make void the penalty of the law. If the Lawgiver would respect his own character and maintain his authority, he must proceed against the offender, and execute the se of the law, or find a substitute for him. He did "God so loved the world that he the latter. gave his only begotten Son, that whosoever helieveth in him, should not perish, but have everlasting life."

* Rom. v. 11. Wesley and A. Clarke.
† Buck and Wood upon the word atorement.
‡ See our second Article.

We must, however, distinguish between atonement and the application of it to guilty man.—
These are two distinct things, and the former may exist without the latter. The atonement has been made, and in itself is complete; but its application is conditional. I speak not now of mankind as regarded in Adam their head; for there the application of the atonement is un-conditional, and continues so till the time of ac-tual transgression; when it becomes necessary that the transgressor should repent and receive the atonement by faith, in order to be saved

by it.

It is clear then that we must distinguish between atonement and its application to the trans gressor. By confounding these, or by making the latter, as well as former, unconditional with respect to man, we should run into Calvinism and Antinomianism on the one hand, or Universalism on the other. The atonement never was designed to make obedience unnecessary, or to release the impenitent from the obliga-tion of punishment. Of course, when we speak of atonement as a satisfaction, or a reconciliation, these terms must be understood with some limitation, and not in such a sense as would represent God as well pleased with his creature while they live in obstinate disobedience.

Again: We must distinguish between atonement and the payment of a debt. By confoundng these we run into great difficulties and absurdities. A debt is an obligation which one person is under to pay another a certain sum. The creditor in this case has no claim upon the debtor for any thing but the debt. Nor can he refuse to discharge the debtor when the debt is law as though the debtor paid it himself. The payment of the debt in this case is a matter of agreement between the third person and the

But suppose the payment were not an agreement between the third person and the debtor, but between the third person and the creditor: and suppose it were a part of the agreement that lutely discharged upon the payment, but should have his full discharge at a future period upon condition of his good conduct: suppose, I say, that this were the agreement, the transaction might, in a popular way of speaking, be called the payment of the debt, though it differ from the proper payment of a debt, in that it gives the debtor no claim to his discharge till he has performed the condition. In this case the transaction between the third person and the creditor is an expedient binding the debtor to his good behaviour, and making his good behaviour the condition of his discharge, as well as the payment of his debt.

Let what has now been said be applied to illustrate the doctrine of atonement. Here then we have the sufferings of Christ in the sinner's stead, with the agreement between him and the Father that the sinner shall not be immediately and absolutely discharged, but that he shall have his discharge, and enjoy all the benefits of the atonement at a future period upon the conditions contained in the agreement, (which they had a right to enjoin) namely, repentance and

It has been said that atonement places the salvation of the sinner upon the ground of justice, and not that of grace, and that it gives him a legal claim to a discharge from the demands of the law. But I would ask what claim the sinner can have in justice on the ground here stated. He has not paid the debt in any sense whatever. He has paid neither by himself nor proxy. And though Christ has made an atonement equal in value to the debt, yet it is not the same as paying the debt, because it gives the sinner no legal claim to a discharge. The debtor, in order to a discharge, must pay the debt himself, or a third person must so pay for him that it shall be legally his own payment. But to have it legally his own payment, he must have the will of him who pays for his discharge; because, being under no obligation to pay, he curse of the divine law by transgression, and Jesus Christ as having borne that curse in their considered absolute or conditional; and if he say conditional, the debtor can have no claim vation on the ground of atonement is so far from When we look narrowly into this subject, the to his discharge till he has performed the condition. And thus it is with the sinner. The atonement gives him no claim till he has performed the appointed condition; and then his

> It has also been said, that though it were an act of grace in Christ to make the atonement, it is not so in the Father to discharge the sinner upon atonement being made, but what he is in justice bound to do, as the creditor is bound in ustice to discharge the debtor when the debt is paid. The considering atonement as the payment of a debt, has represented the Father to be mercenary, selfish, inexorable, and his character far less amiable than if he should forgive his disobedient, but penitent children, by free mercy, without requiring any satisfaction from another—"How plain is it, says one, acing plenteous in forgiveness, never forgives; for it is absurd to speak of mankind as forgiven, when their whole punishment is borne by a substitute "

This view of the character of our heavenly Father could never have been given, if atone ment had not been considered the proper payment of a debt. Surely the creditor who refuses to release a poor debtor till every farthing is paid by him or his surety, manifests far le kindness and generosity, than if he should give up the debt and release the debtor freely. But it should never be forgotten that atonement is

not the payment of a debt. The payment of a debt is an act of private commercial justice, and goes to the benefit of the creditor. But it cannot be said that the atonement goes to the benefit of the Father, any more than that it is an act of commercial jus-tice. Were sin a private matter, and did it affect no one but Deity, we may suppose it would have been forgiven without an atonement.— But when we consider God as the Governor of or as a debt that may be forgiven if the creditor please: but we must view it as a crime that must be punished to satisfy public justice, to give

no one to consult but himself, and no one's interest to provide for but his own. But it is far otherwise with a governor, who is a public per-son, and whose character is identified with the public interest. In all his acts he is bound to respect the public interest, and to adopt those measures which are best calculated to promote and secure the general good. Virtue is the greatest good, and sin the greatest evil to society. A wise, good and just governor, will, therefore, make a distinction between righteousness and unrighteousness, and will adopt his government in the best possible manner to suppress and prevent the one, and promote the other. In order to this, he will promote just laws; and, to give them proper sanctions, will annex promises of rewards to the obedient, and threatenings of punishment to the transgressor. If the interest of society requires this course for the information of its members, and the prevention of crime, we can easily perceive that the governor is not at liberty to depart from it when his subjects have transgressed. If wisdom, goodness and justice required that he should institute this form of government, the same at tributes, together with truth after it was instituted, require his adherence to it. Nor could he paid. If the debtor be insolvent, and a third person pays his debt for him, it is the same in the same always imperfect, do sometimes remit the pen-

alty of the law; but never, I believe, upon the broad principle that it would be safe to do it in all cases of penitence.

Suppose after a governor had organized his government and published his laws, he should come to his rebellious subjects, and say: "It is the debtor should not be immediately and abso- true I have published my laws with high and awful penalties; and it is true also that you have transgressed: yet, notwithstanding, I am desirous of adjusting all differences with you; and therefore I propose and require that you repent, and I will forgive your rebellion and love you freely"—suppose, I say, this dereliction of the law by the governor, what effect would it probably produce upon those who hate him and his government? Would it be adapted to produce repentance of their wickedness, or a confirmation of their enmity and rebellion? Would it be likely to produce obedience to his laws in future, or contempt for his authority? Would it be likely to impress their minds with the evil of rebellion, and the value and importance of subordination, or to destroy the last lingering traces of those sentiments from their breasts No enlightened mind can hesitate for a moment to pronounce this conduct most preposterous in itself, and as much at variance with the interest of society as with the honor of the governor.

Let these observations be applied to Deity as

the moral Governor of the world, only with this difference, that what would be wise, good, just and proper in any degree in an earthly gover-nor, would be infinitely so in him: and then we have infinite reasons of wisdom, goodness, justice and propriety, against his pardoning sin without an atoning Mediator. For it is evident that, after God had published his law with its penalty, if he would pardon the transgressor, he must provide for his own honor, the security of his government, and the interest of his subjects: and we can have no conception how this could be done, but by providing a substitute for him, who, by suffering in his stead, should secure who, by suffering in his stead, should secure these ends. The atonement, therefore, goes to secure all the ends of government, (and not the personal interest of Deity) while pardon is offered to the transgressor. The object with God was the recovery of guilty men in a way consistent with good government; the motive leading to this object was his own henevy lenger, and ing to this object was his own benevolence; and representing the Father as "inexorable, mercenary and selfish," that it is a display of infinite benevolence. And to this source the scriptures trace it. "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."-I will close this part of the subject by three remarks.

First. When atonement is represented as the payment of a debt; when we read in the scriptures that Christ hath redeemed us, bought us, &c. this must be understood as an expedient for

&c. this must be understood as an expedient for the consistent display of the mercy of God, and not as the literal payment of a debt.

Secondly. When God is spoken of in the scriptures as being angry, full of wrath, taking vengeance, &c, this language must be understood to signify the certainty and severity of his righteous punishments, and not as exhibiting a being without love, under the influence of malionant passions. lignant passions.

Thirdly. When we say in our second arti-cle, that "Christ truly suffered, was crucified, dead and buried, to reconcile his Father to us;" and when we say he "propitiated Deity," it is not to be understood of his causing love in the breast of God the Father towards his creatures but of his magnifying the law and making it hon orable, and thus removing all objections, rising out of the divine government, to a display of his mercy and benevolence : or, in one word he reconciled and propitiated Deity, as the Governor of the world, and not otherwise.

(TO BE CONTINUED.)

THE CHRISTIAN HOPE.

Let the Christian's cross be as heavy as it will. he has a crown of pardon and life to put against it in the balance of the promises. Standing on the rock of the divine promises, he can say-" Heaven is mine; and there are my God, my Father, my Redeemer, my Comforter, my kinthe world, man a member of society, and sin an injury to society, the case is essentially altered.
We can no longer view sin as a private matter, the dark valley of death, yet how reviving is it to know, that I am now in the way that leads to that blessed kingdom, where every tear shall be wiped away, and where the heart shall be gladdened with the light of eternity, and with the fulness of joy.

DOCTRINAL CATRONISM.

BY A MINISTER IN THE NEW-ENGLAND CONFERENCE

CHAPTER I.

OF RELIGION IN GENERAL.

Question.—What is religion?

Answer.—Religion is the exercise of rational rentures in the study and practice of whatever tends to the knowledge, worship and service of God. Deut. 10. 12—Micah. 6. 8.

What is meant by natural religion? A. By natural religion is meant that know edge, veneration and love of God; and the practice of those duties to him, our fellow-creatures. and ourselves, which are discoverable by the right exercise of our rational faculties, from considering the nature and perfections of God, and our relation to him and one another. Rom. 1.

20. Psal. 19.1, 2, 3. Acts 14. 17, and 17. 24, 27.
Q. But is it possible that men who have not the light of revelation can so far know and do the will of God as to be accepted with him?

A. Yes, for God hath given to all men, no only a capacity to know him, and do what he requires of them; but such a sense of good and evil, as may be sufficient, if regarded, to regulate their conduct so as to be accepted with him through the atonement of the Saviour, by whom alone men can be saved. Rom. 2, 10, 15. Acts 10, 34, 35. Q. But is it possible men can be benefitted

by an atonement of which they have not heard? A. It is as possible men may be interested in, and benefitted by the covenant of grace through Jesus Christ, as that they should be benefitted by the covenant made with Noah, to give man fruitful seasons, seed time and harvest, and a preservation from destruction by any future deluge, although they may be totally unacquainted with it even when they see the bow in the heavens. Gen. 8: 22. and 9. 9 to 17. Acts 10. 36. Rom. 3. 21, 25, Q. Whence then the necessity of revealed, re-

ligion? A. That man may have a more easy and per-

fect discovery of what he should know and do, to glorify God and to be holy and happy. Rom. 3. 2. Acts 10. 1, 6. Q. What do you understand by revealed re-

ligion ? A. By revealed religion is understood that die covery which God has made to man by the di-vine revelation, of his own nature and perfec-

tions; and of his will concerning them as his reasonable dependent and accountable creatures. Rom. 10. 8, 9, 10. Heb. I. 1. 1 Pet. 1. 10, 12. 2 Pet. 1. 16, 21. Q. Are there not several religions in the

A. There are four principal ones—the Pagan, Mahometan, Jewish and Christian; and each of

these are divided into many sects or denomina

What is the Pagan religion?

A. The Pagan religion is, for the most part, a fabulous genealogy of their duties and a description of their worthless and vicious characters; or the representation of the Supreme God by a great variety of his creatures, and the per-formance of idolatrous rites wholly unworthy of the true and living God. Rom. 1. 23. Acts 14. Acts 17. 22, 23.

Q. What is the Mahometan religion? A. The Mahometan religion was founded by Mahomet, in the sixth century, and is a redicu-lous mixture of Paganism, Judaism and the most palpable heresies of Christians. It professes elief in God, his angels, his scriptures, his prophets, the resurrection, final judgment and absolute decrees. It enjoins washings, alms, fastngs, pilgrimages and circumcision. Rev. 9. 1,

What is the Jewish religion?

A. The Jewish religion is founded on the Old restament, and especially on the law given by loses. John 9. 28, 29. Heb. 8. 5, and 9. 1, 19.

Q. What is Christianity? Christianity is the religion instituted by Jesus Christ our Lord and Saylour, the Son of God, who left the glory of Heaven to dwell in flesh, to perform the great work of redemption and to teach man the way of life and salvation. John 1. 16, 17. 1 Cor. 3. 11. John 10. 10.

Q. Whence do Christians derive their system of religious doctrine? A. From the divinely inspired scriptures of the Old and New-Testaments. John 5. 39. Tim.

3. 16. Rom. 15. 4.

CHAPTER II. OF THE HOLY SCRIPTURES.

Q. What evidence have we that the Scriptures of the Old and New-Testaments are d vinely inspired?

A. There are many and different kinds of ex dence, both external and internal, sufficient to satisfy a rational and candid inquirer after truth. Heb. 1. 1, 2. and 2. 4.

Q. Can you mame some of those which are alled external?

A. There are direct evidences of their being aspired, which arise from the nature, consister cy and probability of the facts recorded; and from the simplicity, uniformity, competency and fidelity of the testimonies by which they are supported. There are also concurring testimonies of Jews and Heathens which corroborate the istory of Christianity.

Q. Which are some of the internal evidences A. These evidences arise from the exact conformity of their truths to the character of God, and their adaptation to the nature of man; and from their concurrence with the Providences and Spirit of God to promote His glory and the salvation of man.

Q. Are there not other evidences which serve to satisfy us that they are divinely inspired?

ly scriptures as the word of God. John 7, 17

Q. Are then the holy scriptures the sufficient rule of our faith and practice?

A. They are. For they contain and teach all which it is necessary for us to believe, experience, and practice, to be happy here and hereafter. 2 Tim. 3. 16, 17.

Q. In what manner ought the holy scripture to be used?

A. The holy scriptures are to be read with se rious and deep attention, with much prayer for the divine influences of the Hoty Spirit to en-lighten and prepare our minds to discover and feel the excellencies of their truth and power. We should especially read them with a view to enkindle, strenghten and confirm a devotional habit in our minds; and to this end they must be read with self-application and examination; and we ought also to make them the subjects of prayer and praise. Psal. 119. 11. and 18. Dan. 9. 2, 3, 4. 2 Pet. 1. 19.

Q. Is there any particular order in which it is found best to study the scriptures?

A. Many pious and great men have thought it best to read the gospels in the order of an har-mony, and to trace the character, discourses, and death of Christ. Then the Acts of the Apostles, which is the history of the spread of truth, in planting and building up the church. Next the Epistles, which exhibit the great doctrines of the gospel and establish the close connexion between evangelical principles and holiness of heart and life, and are the safest comments on the Old Testament.

Q. In what order is it best to study the Old Testament?

A. First the historical books of the Old Testament in their most natural order. From these we shall learn that faith in the perfections, providence and promises of God, formed the leading trait of the religion of the Patriarchs and holy men of old, especially faith in the promises of a Messiah. Influenced by this faith, they lived a strangers and pilgrims on earth, in hope of eter-nal life; and the fruit of this faith was love and bedience to God. Heb. 11. 13, and 39.

Q. Is there any particular order in which it would be best to study the prophetical parts?

A. The most proper method would be to study them in the order of time in which they were delivered; and compare the several predictions which relate to the same subject. Thus will the mind be prepared to follow the openings of providence in the fulfilment of prophety; and thus will the historical and prophetic parts reflect light on each other. Matt. 1. 17.

Q. Are there any parts of the holy scriptures which you would more particularly recommend to be read to assist devotion?

A. Although all scripture is given by inspiraion, and is profitable for doctrine, instruction and edification in righteousness; yet the Psalms of David, the discourses of our Lord, and several other parts, of a practical and experimental nature, are more suited to enliven and assist the de votions of the private Christian than others. Pr

Q. Is there any special benefit to be derived from a diligent and constant reading of the holy scriptures

A. Yes, by a familiar acquaintance with the holy scriptures, we are enabled to have an est recurrence to such principles, precepts, exam ples, promises and encourgements, as to be thoroughly furnished to all good works. Ps. 113. 98, 99, 100. 2 Tim. 3. 17. Rev. 1. 3.

(TO BE CONTINUED.)

TRACT ANECDOTE.

"About four years ago, on a tour to Canada," says Mr. C—, a gentleman in a neighboring state, "I travelled near the White Mountain savs Mr. Cin New-Hampshire, visiting from house to house, conversing with every person I met about their eternal interests, and presenting all with Religious Tracts, which were received with so much gratitude and joy, as to render my journey erceedingly pleasant. The next year I was en-ployed by the New-Hampshire Bible Society to travel around the White Mountains, and calling at a house, I said in an affectionate manner, Wil you tell me if the Lord Jesus Christ dwells here!" 'I trust,' said the woman, 'he is precious to my when, and by what means, she hoped she had been born again. 'A man by the name of C-. she said, 'came in here, about a year since, and gave me a Tract. When he was gone, one of my children began to read it aloud. me my sins against a holy God, and revealed his wrath against me. I felt that I was lost forever. I read the Tract again and again, and my run only appeared greater than before, till at length I had a discovery of the way of salvation by: crucified Redeemer.' She added, '4 have longed to see that Mr. C-, ever since.' When I told her I was he, she looked at me with a pleasing surprise, and expressed her emotions of joy and gratitude with such unaffected sincerity, as abus dantly repaid me for all the sacrifices I had made. Her husband then said, 'You gave me a Tradalso, but I was unmoved by it; since that, however, I hope the Lord has showed mercy to my soul.' 'Four sensons,' adds Mr. C. 'I have been out on the delightful business of scattering

Some time since, an old man entered a Sur day School with a little boy in his hand, and said to the director, that "he had come to enter his boy in the Sunday School, as his little girl, who was now attending it, had received so much benefit. much benefit. Before she came to the Sunday School, she was a very wicked girl, but now she A. Yes there are those which arise from miracles and prophecy, which stamp them with the infallible seal of the omnicience, truth and inspiration of God. John 5. 36. Acts 2. 22. Heb. 2. 4. Q. How may the unlearned Christian the most readily satisfy his mind that the scriptures are divinely inspired?

A. By considering the superlative excellence of the practical principles they contain and enjoin, such as the supreme love of God and man, the heavenly dispositions, the perfection of holiness and happiness that is inculcated. Let him plead and trust the promises, and obey the precepts, and he will gain an experimental knowledge of the truth, power and efficacy of the holes and been poured down on his family."

A. Yes there are those which arise from mirracles and land induced her mother, who had before that time been a very indifferent character, to leave off her single practices, and flee from the wrath to come. So sir," continued the old man, "you have, under the blessing of God, been the means of converting my girl; and she been instromental in converting her mother, and now we enjoy heaven upon earth. Accept my last thanks, and he will gain an experimental knowledge of the truth, power and efficacy of the holes. was an altered creature, and had become so ver

your silent and powerful Missionaries, and were I able, I would travel through every destitute

portion of our country, dispersing Bibles and Tracts, at my own expense—though faint, yet pursuing. "Tenth Report Am. Tract Society.

VOI

PUBLIS

ZION

MOOR

72, MARI Edited by Ba Terms.—Tivo year. \$1,25 number of th after subscrib six months th

All the Pr n are authorize obtaining sub Agents ar

D From AN ESS

II. I would inc

es a change in

It is the opinionade only for the

the law of work

ats before the of Christ, that er, called the la he gospel, &c. ent has been elf to the quest der atonement As it respects evident that i ated; that the he law of Chr

ation; and tha

That there is

ration of the

ork of redem

ne law was a

dience it re

ind are regard istered on th he new conditi In order to u erve that th a twofold po ovenant; in v itions of salva ogated; in the r duty to Go onditions of sa insinning obed faith also is to ght; first, as en it belongs econdly, as be which sense it d belongs to in against the orks; but er That all sin

every one that en in the boo he penalty of It is nothing cular duty v vorks was gi of every par eserved to h his law, with therwise ev venant, and of covenants. ould say at hings," wha oin afterwar

mand.

ei are also si

ondemned by ning of that I gainst one, b

hreatened by

ppears by th

Having ma ever been ? rule of right devotion and telligent cre of the relati o their Cre

an that re could not, the

ween creat not but requires. Of o ject of our take away or in other but to save